

# ADAHOONILIGII

THE NAVAHO LANGUAGE MONTHLY

VOL. 4 NO. 10

WINDOW ROCK, ARIZONA

AUGUST 1, 1949

## MR. ALLEN G. HARPER NAABEEHÓ BINANT'A'I NAAT'ÁANII T'ÁÁLÁ'I HA'NÍNIGII NÁÁNÁSDLÍJ'

Bilagáana ʔa' Mr. Allen G. Harper yoolyé 'éi Naabeehó diné'e yinant'a'i náádoodleel da-dii'ni niigo yee haadzíi' t'ah nahdée' díi k'ad Kéyah Binant'a'i nilínigíi. 'Áko 'éi t'áá 'ákódzaa silíi'.

Díi Mr. Harper yoolyé ha'nínigíi 'éiyá Billings, Montana hoolyéegi t'áá Wááshindoon yá naalnish nt'ée' ndi haashíi' honíltso kéyah haz'áqgo bikáa' bíchólníh nahalingo naalnish nt'ée'. 'Aláqjii' sizíinii t'áá yikée' góne' náánásdzíi nt'ée' jini. T'áá shíi' 'ákót'éegi binaanish naat'i'go t'áá náahai.



'Adahwíis'áagóó Bilagáana Naakaii Lizhinii doo yíi 'áltaaldeeh da. Ha'át'éego shíi' 'át'ée shá'shin 'éi. Láhgóó shíi' doo 'adaat'ée da ndi 'át'ée. St. Louis, Missouri hoolyéedi 'ákót'éego Naakaii Lizhinii t'áá sahdi nahalingo nabédzil t'ée t'áá 'ániidigo, 'ei ndajibé bá nahaz'áqgóó da Naakaii Lizhinii bich'i' 'aq 'álya jini. Nt'ée' 'éi Bilagáana ʔa' doo bił yá'adaat'ée dago biniinaa Naakaii Lizhinii yée yíi 'alk'iíjée' lá. Tsin da, béesh da yee nda'ahineesghaal lá ha'niigo baa ch'ihoot'a. Jó kwii Naakaii Lizhinii k'asdáq' dayiisxíi léi' kwii díi t'éiyá sídá. Siláago yah 'ada'iinili danilínigíi bita' 'iíjée'go shíi' 'inda 'alk'ideeskai.

Indians Binant'a'i John R. Nichols yoolyé ha'nínigíi t'áá 'iíyisíi hazhó'ó bił baa nísist'jido 'inda díi Bilagáana Harper wolyéhigíi Naabeehó dine'e yinant'a'i náádoodleel dii'niid ní jini Kéyah Binant'a'i nilínigíi.

Béeso bee nda'doonish ha'niigo Naabeehó dine'e bá béeso wókeedígíi t'áá 'aaníi ch'idee-t'áqgo díi Bilagáana Harper wolyéhigíi nizhó-nígo 'iidoolíitgo ts'ídá yíneel'á dadii'niigo bee hadasiidzíi.' ní jini 'aldó'.

James M. Stewart wolyéego Naat'áanii T'áálá'i ha'nínigíi nilínée 'éi California hool-yéhigíi biyi' naanish baa náadeet'á. 'Éi 'áájí bitsi' yishtlitzhii kénáadahat'iinii yíi nináadaal-nish dooleel California wolyéego náhásdzooígíi biyi' t'áá náhwíist'áqá nt'ée'. 'Díi Bilagáana Stewart wolyéhigíi Naabeehó dine'e yinant'a'i nilíigo tsosts'id náahai. Da'ahijigánéédáq' béeso bee nda'doonishii 'ádin ha'níi ndi ts'ídá t'ááláhági 'át'éego binaanish nilíinii yidiilkaal-go 'ahoolzhiizh. 'Índa bí dah sídáháqáq' díi béeso bee nda'doonish ha'niigo Naabeehó dine'e bá wókeedígíi háat'i' silíi'.' níigo dó yee haadzíi' lá Kéyah Binant'a'i.

Naat'áanii T'áálá'i nilínée dah didoogáatjii' t'áá 'áyidíi hadziizhgo 'it' 'ilínigíi k'ehgo t'áadoo le'é bá baa na'asdee' dóo da'jiiyáq'. 'Ákwii 'éi baa 'álah 'ilíigo kóníigo haadzíi' 'Naabeehó dine'e bee bide'adahoot'ei Wááshindoondi nahat'a yiniyé dah naháztánigíi dóo t'áá sáhá ʔa' deidoolíit da. 'Índa Naat'áanii T'áálá'i ha'níinii bił ndajilnishii haashíi' néeláq' hwééhéesh'teezh ndi doo t'áá sáhí ʔa' dazhdoolíit da.

'Naabeehó dine'e t'áá bí ʔa' deidoolíit. Haa shíi' yit'éego t'áá bí yaa ntsidaakees. Jó 'éidígíi t'áá bił baa ndajit'jigo t'éiyá ʔa' dazhdoolíit. K'ad t'áá 'iíyisíi yaa ndaat'jigo 'át'ée. Háhgo shíi' bá yidooltséet'.

'Shíi' díi k'ad Naabeehó bits'áqjii' kóshi'diil-yaa. Díi k'ad ts'ídá béedaa'nihi. Naabeehó dine'e wolyéi' bila' 'ashdla'ii ha'nínigíi 'éi 'át'ée, bíla' 'ashdla'ii wolyéi' yik'ee ti'hooníihii jó 'éi bee bich'i' ndahwíi'ná. ʔa' 'ádajiníigo Naabeehó dine'e náas 'ayooldił wolyéi' t'éiyá bee bich'i' 'anáhoót'i' dajini. 'Éi doo t'áá 'éi t'éiyá bee bich'i' 'anáhoót'i' da. 'Éi baqgo biká' 'aná-jah dóo yee nihí dahalni'ii hazhó'ó bá dayi-

## BÁ DA'OLTA'I NAANISH BÁ DAHÓLQ

T'í'ó'góo da'olta'góo t'áá diné danilíinii ʔa' bá da'olta'go 'át'ée naakits'adahígíi 'altso da-yííłta'ii. 'Ákót'éego 'ajííłta' dóo Bilagáana bizaad dzidiits'a' dóo diné bizaad dó' dzidiits'a'-go kóq naanish há 'ashja'ósín. Bídínéeshtah danohsinii Tségháhoodzánigíi 'olta' bee bída-hólníhigíi bich'i' naaltsoos 'adahohníit.

### TEACHER-INTERPRETER POSITIONS

There are still some vacancies in Teacher-Interpreter positions. If you are a high school graduate and speak English and Navajo you may apply. Send your application to the Education Office, Navajo Agency, Window Rock, Arizona.

sólts'áq'.' jó níigo Naat'áanii T'áálá'i nilíi nt'ée' yee haadzíi' baa 'álah 'ilíigo.

Díi Bilagáana Harper yoolyéego Naat'áanii T'áálá'i náánásdlí'igíi 'éi k'ad Tségháhoodzá-nigíi dah sídá. T'ahdoo koji' 'iigháháqáq', t'ah bitséedi díi kwii kéyah bikáa' 'andahast'i' danilíinii t'áá bił béehoozin jini. 'Áko t'áá 'át'ée nizinií nihitah niyáago 'át'ée. 'Áko náas-góo Naabeehó dine'e yá ntsidaakeesii 'qheet-t'éego yíi dadeeshnishgo t'áá shíi' yá 'át'eehgo binaanishigíi bá yidooltséetgo 'át'ée.

Bilagáana náánáʔa' Walter O. Olson yoolyé, 'éi Naat'áanii T'áálá'i yoolyéii t'áá yikée' góne' náánásdzínigíi nilíi dooleel níigo niiníitj. Díi k'ad kót'éego ts'ídá 'aláqjii' yee hahóósá nahalin nilíinii 'át'ée.

Appointment of Mr. Allen G. Harper, of Billings, Montana, as General Superintendent of the Navajo Reservation was announced by Secretary of the Interior Krug.

Harper has been Assistant Regional Director of the Indian Bureau at Billings since 1946.

Secretary Krug said he drafted Harper for the Navajo post after "thorough discussion" with Indian Commissioner John R. Nichols.

"We believe Harper is eminently qualified to administer the long-range Navajo program which I have submitted to the Congress," Krug said in a statement.

Mr. Harper succeeded James M. Stewart, whom Secretary Krug said will become State Director of the California Agency at Sacramento. "Stewart leaves the Navajo reservation after seven years of carrying heavy burden, complicated by lack of funds and personnel during the war years. It was during his incumbency that The Long-range Plan was formulated," said Krug in his statement.

Mr. Stewart said, at a gathering of friends at a farewell party just before he left that "the Navajo problem is not going to be solved by Congress, nor by the Superintendent and his staff.

"It is going to come from the Navajo people. It is going to come from within, in their thinking. It already has started and it is going to come soon."

"In leaving the Navajo I want you to remember the Navajos are human beings, totally concerned with their own human problems. Their problems are not entirely economic, as some suggested. And I want to urge you to give them your help and understanding."

Mr. Harper, the new General Superintendent, is now on duty at Window Rock. Before coming to the Navajo Service he had acquaintance with the Navajo area and its problems. His coming has added much to those interested in the Navajo people and their future.

One of Mr. Harper's early official acts as General Superintendent was the announcement of the appointment of Mr. Walter O. Olson as Assistant Superintendent of the Navajo Service.



## DZILGHÁ'A DINE'E DANILIINII 'OLTA'DI LA' YIKAI

Wáashindoon yá ndaalinshii, 'inda bá da- 'olta' daniliinii da Carson Indian School hool- yeedi da 'olta' k'ad. Indians daniliinii t'áa díkwíí shíí 'atah da 'olta'. Bilagáana ts'ídá t'áa 'i'iyisíí béédaho'dílzín daniliinii t'áa díkwíí shíí bá da 'jólta'.

Jó 'éi Mr. Theodore Haas wolyé. Wáashin- doon yá 'agha'diit'aahii nilí. Bee haz'áanii daniliinii Indians bich'i' ndaat'i'ii yaa nahal- ni'go 'atah bá 'olta'. Díí bee haz'áanii t'áa niléi dadeezt'i' silíí'déé t'áa díkwígóó shíí yaa nahasni' jini'. 'Aadóó 'inda t'áa diné bisiláago daniliinii naaznigóó dóó binaanish daniliinii da t'áa 'altso yee 'it' halni'. 'Aa dahwiinít'ígóó da. 'Aadóó níléi t'áa 'góó Bilagáana bitahgóó nda'dildahgo bee 'anahaz'áanii daniliinii t'áa 'altso yaa nahalni'. 'Aadóó da'ólta'ii t'áa bí- na'ididéeshkił danizin shíí yínida'idíłkidgo t'áa 'altso yee 'it' halni'. Indian Claims ha'níigo binahji' nályééh Wáashindoon bídajókeed ha- níngé da hazhó'ó yee 'it' halni'.

Dzilghá'a dine'e binant'a'í 'a' yits'a deiznil léi' 'a' 'áadi yikai. Ashdlalt'éego yikai lá. Díí k'ad bee haz'áanii daniliinii ts'ídá t'áa ndaaz- t'í'j' baa 'aho'niine'ígíí hazhó'ó nihił bééda- hodoozjít daníigo shíí yikai. 'Ákó náásgóó yik'ehgo da'í'éesh dooleetgo shq' yiniyé 'ádaa- t'í'.

'Inda t'ah 'ashiiké danilínigíí dó' 'a' yit' yikai lá. 'Éi shíí 'aldó' háadi da naat'áanii dajizl'í'go t'áa hoł béédahózin dooleet' biniyé. Díí k'ad kót'éego Dzilghá'a dine'e t'áadoo le'é náásgóó bik'ehgo yá'át'éehego hoot'ih dooleet'ii yidadiil- kaal lá.

Mr. Haas wolyé ha'nínigíí 'áníigo díí Dzil- ghá'a kwii yikaiígíí nahgóó da'ólta'ii 'altso ch'ínajah ndi bí t'áa 'ákóne' t'áadoo le'é bee bich'i' 'ándahazt'i' daniliinii yaa ndaat'íggo dóó t'áadoo le'égoó nda'idíłkidgo naháaztq' leh ní jini'. Jó 'akon k'ad kót'éego t'áadoo le'é nihił béédahodoozjít danízingo shq' ts'ídá yi- dadiilkaal.

'E'e'áahgo nda'i'iniish bich'i' hoolzhishgo díí hastóí naakaiígíí t'áadoo le'é bit' ch'ínasht'ááh. Hiłi'j'go díí baa ndaah't'j' dooleet' bidishnii leh ní jini' Bilagáana Haas wolyé ha'nínigíí. 'Ákó t'áa hazhó'ó yéé yidaneedl'íggo yaa naakai ní jini'. Lah kót'éego bit' ch'íhoni'á. New Mex- ico dóó Arizona biyi' Indians kéédahat'ínigíí t'áa Bilagáana k'ehgo díí bee haz'áanii ha'ní- níngíí bee bina'anish dooleet' ha'níigo Wáashin- doondi naaltsoos bee yah 'eet'ah lá bidishni'. 'Ákó 'éi daats'í díí t'áa' bee 'ahit' dahodoołnih dóó yiskáago kwii bee 'ahit' nínáadahodiilnih bidíiniid ní jini'. 'Ákó 'éi shíí t'áa'go yaa ndaas- t'í'j'. Biiskáni yah 'anáaj'í'j'go bínabidéet- kid nt'ée' 'éi t'áa 'i'iyisíí doo nihił yá'adaat'éehe da nihił daani jini'. Jó 'akon k'ad kót'éego Carson Indian School hoolyeedi Dzilghá'a 'a' 'idahoof'aah yiniyé naakai lá.

Doo t'áa Dzilghá'a t'éiyá 'áadi da. Két'áhi dóó Kégiizhi da daolyéhigíí da 'a' 'áadi bi- dine'e yá ndaakai. Naabeehó binant'a'í shíí 'a' ha'át'éego t'áadoo 'áadi náyaa da. Kónáa- hoot'éhé daats'í 'inda 'ákódaat'éeégóó 'a' yini- yé dadookah.

A summer school is being held at the Indian School at Stewart, Nevada this summer. There are many teachers and other Indian Service workers studying there. Many of these students are Indians. There are many well known men teaching at this school.

One of the teachers is Mr. Haas, who is the head law- yer for the Indian Service. Mr. Haas knows a great deal about laws which have to do with Indians, and about tri- bal government. In one of his classes, Mr. Haas is telling the students how criminal laws got started in connection

with Indians. He tells about the status of Indians in the United States. He tells what are the duties of Indian Police, and just what Indian police can do. He tells about tribal courts, and how trials should be carried on. He tells about what rights Indians have on their Reservations, and away from their Reservations. He tells what rights they have to their property. He tells about Indian Claims, and about many other things that Indians often wonder about.

The Apache Tribal Council thought it would be a good idea to send some of their Councilmen to this summer school. So they sent about five men. They sent these men so they could learn all they possibly could about tribal government, about law, and about Indian Rights. Then when questions come in the Council meetings, these men will know how to answer them.

Also there are several young men who came with the Councilmen. These young men will probably be Council- men themselves when they get older. These young men were sent by the people in the communities where they live. The Apache people want them to learn about these things so in the future when they become members of the Tribal Council they will be able to decide questions wisely.

Mr. Haas says that these Apaches remain in the class- room a long time after the class is over. They stay there, discussing their problems with him, and asking him ques- tions. They are very serious, and very eager to learn all they can.

Each day he leaves with them a question which they are to discuss among themselves after class. The other day Mr. Haas told them about the bill (law) introduced into Congress to put Indian Reservations under the State laws. You remember that the Navajo Tribal Council ap- proved this. The Apaches discussed it carefully, and the next day they told Mr. Haas that they did not think Indians in New Mexico and Arizona were yet ready to be placed under the State laws and law enforcement.

The Navajo Tribal Council did not send anyone to this Summer School. Only the Apaches, the Pimas and the Papagos members of their Tribal Councils. Perhaps, next year the Navajos will do this too.

ALL ILLUSTRATIONS BY COURTESY OF THE GALLUP INDEPENDENT WITH SPECIAL PERMISSION FROM NEA

## INDIANS NAHASDZO TL'OODI KÉEDAHA- T'IINII

'Adahwiis'ágóó níléi hoodzo t'áa' di kin dah naazhjaagóó ha'át'éegi da diné da 'a' t'áadoo le'é yee 'ádihodiilt'ihgo t'áa 'áko 'áa- déé' Naat'áanii T'áatá'í nilíinii da bich'i' hani' 'ál'í'j'. Kodi diné 'a' kót'éego 'adaqh dah hast'áq lá. 'Aadéé' bíká dadookkahgo t'áa 'aadi yah 'adadoot'eel daaníigo siláago yah 'ada'iiniłi daniliinii da Naat'áanii yich'i' da- halnih.

Wáashindoon yá 'agha'diit'aahii nilínigíí, Mr. Theodore Haas wolyéii, 'áníigo Indians daniliinii t'áa 'altsogo bá haz'á ní. Lahgo haz'á bich'i' nabidi'ni't'in dooleet'ígíí 'éi doo bee haz'áq da. Ha'át'éegi da kin da 'a' dah shijaa'gi naanish da yik'ii yáago t'áa 'ákwii ya'at'k'ee ninínáago Bilagáanii 'akwii kéédaha- t'íinii. t'áa 'éi nahalingo baa ntsáhákees doo- leet'. Bee haz'áanii daniliinii bik'ehgo Bila- gáana baa ndahat'íinii t'áa 'éi bik'ehgo 'atah baa náhódoot'jít t'áadoo le'é yee 'ádihodiilt'í'- go. 'Éish dó' t'áa náahdi hoodzo yii' naagháa- go 'éi díí t'áa' di bee 'aadahwiinít'íinii doo bídeet'í' da.

'Ákó t'áa 'aaníí diné da 'a' háadi da Bila- gáana bitahdi t'áadoo le'é yee 'ádihodiilt'í'go t'áa 'áají bee haz'áanii danilínigíí bee baa náhódoot'jít dóó t'áa 'éi bik'ehgo yah 'adool- t'eel'. 'Inda níléi hoodzo bine'di diné da 'a' 'adaqh dahast'áqgo kodi hoodzo biyi' góne' 'aa nídahat'ínigíí yaa ndoot'jítgi doo bee bá haz'áq da. 'Inda Naat'áanii T'áatá'í ha'ní- níngíí jil'j' ndi diné 'a' níléi háadi da naagháago kodi hoodzo bihi nánidááh bidizhdoonił'ígíí doo. bee há haz'áq da. T'áa bí bídahólníh. 'Ákó Indian nilíinii t'áa háida hoodzo t'áa' di



Díí 'asdzáni kwii naaltsoos yik'í sizinigíí, doo diné 'asdzáni 'át'í'j' da. Yoo- tóójí náhasdzooígíí biyi' Be'aldíila Sinil bíláahdi Tówoł hoolyé, díí 'áadóó 'asdzáni nilí. Ha'a'aahji Chicago hoolyéego kin haal'áhadi t'áadoo le'é danil'íggo baa na'aldeeh k'ad. Díí 'asdzáni 'éi 'ákqó 'atah 'i'iyá jini'. Na'ach'qah wolyéii, t'áadoo le'é naaltsoos da bikáa'gi béédaalne'gi ts'ídá yii' hayiitáanii 'át'é jini díí 'asdzáni. 'Adahwiis'ágóó shíí t'áa 'altsogo bee béého'dílzín k'ad. Pop Chalee 'éi házhi'.



## ADAHOONILIGII

Published on the first of each month at the United States Indian School. Phoenix, Arizona.

Address all letters to the Editor, 'ADAHOONILIGII'. Education Office, Navajo Service, Window Rock, Arizona.

Subscription rate: \$0.50 per year. Make all checks and money orders payable to The Treasurer of the United States. PIHS 8-1-49 1500

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t'áadoo le'é da yee 'ádaqah dahast'áago t'áá 'áájí bee haz'áanii yígíí bee baa náhódóot'íí dóó yah 'iilt'e'go t'áá 'éí bik'ehgo yah 'adool-t'eet'. Kót'éego Wáashindoon yá 'agha'diit'aa-hii nilínígíí yaa halni' lá.

Sometimes an Indian living away from his reservation in a town gets into trouble. He may commit some kind of a crime. When this happens the police in that town often call up the Superintendent of the reservation and ask him to come and get the Indian lawbreaker and punish him.

Mr. Haas, the head lawyer for the Indian Service, points out that an Indian has a right to go live anywhere

## BITSJ' YISHTLIZHII BI'ILNIHGI

Bitsj' yishtlizhii danilínii hahgo shíí Wáashindoon yílák'ee hadookahgo bini' t'áá bí da-nízingo kéedahat'íí dooleet ha'níigo ndahii-níhgo k'ad díkwíí shíí náahai. Bee haz'áanii bee 'ályaago 'éí bik'ehgo Wáashindoon bílá-k'ee hadiikah daha'níigo baa dahani'.

Bilagáana ta' Theodore Haas yoolyé, Wáashindoon yá ndaalnishgo Bitsj' yishtlizhii danilínii yindaalnishii yá 'agha'diit'aa-hii nilí. 'Éí 'áníigo ha'át'íi shq' biniyé beehaz'áanii ha'nínígíí 'ádoolníí ní jini'. Bitsj' yishtlizhii wolyéii ha'át'íi shq' bóta'. Bilagáana bitahj' hinishnáa dooleet nízingo ts'ídá bee bá haz'á. T'áá bí bíhólnííh. Kéyah doo yits'á bini' dago 'áldó' doo yee baa ndóot'íí da.

he wants away from the reservation. When he goes to live in a town he becomes one of the members of that community just like the white people who live there. And as long as the Indian is living off of the reservation, he is under the laws of the town and the State where he is living.

So if he gets into trouble with the law while living off the reservation, he must be tried according to the laws of the town and the State, and punished by the town or the State. The Tribal Courts have nothing to do with crimes committed off the reservation. And the Superintendent has no right to make that Indian come back to the reservation, or to punish him for his crime. The Indian does not have to return to the reservation unless he wants to, and the off-reservation courts are the ones which must punish him if he gets into trouble with off-reservation laws.

Háadi da Bitsj' yishtlizhii nilínii ta' Bitsj' yishtlizhii k'ad doo shíí. 'ólta' da dooleet níiz'ígo naaltsoos yee haiididoolíí. 'Áko 'índa kéyah reservation wolyéego ndahasdzooígíí biyi' dahólónii doo bídeet'í da dooleet. 'Índa Wáashindoon bí'ólta' naaznilgóó dóó Wáashindoon be'azee'ál'í naaznilgóó da doo há haz'á da dooleet. Díí k'ad kót'éego naaltsoos bee há 'ádoolníígo 'altso 'áts'á dizhdoot'áát. Díí ndi t'áá k'ad t'áá hó bee hódahólnííh t'ááta'í jini-tínigo.

Naaltsoos bee hazdiilaago bee nizhníitsooz dóó 'índa Bitsj' yishtlizhii doo 'atah ho' 'ólta'-góó ch'íhoolzhish. Bee haz'áanii 'álnéehgo t'áá 'át'é ho'ílníhígíí t'áadoo biniyéhé da. Jó t'áá hó hani' nilíigo t'éiyá ho'doolnih.

For the past several years we have heard a great deal about "emancipating" or setting the Indian free. Some people say that the Indian should not be kept as a ward of the government.

Mr. Theodore Haas, the head lawyer for the Indian Service, points out that it is not necessary to make any law setting the Indian free. He is already free. He can live on his reservation if he wants to, and he can leave his reservation to live elsewhere if he wants to.

If he no longer wants to be thought of as an Indian, all he has to do is sign a paper in which he says he gives up any rights he has to tribal resources, any rights he may have to send his children to a government school, or any rights to go to a government hospital on his reservation. He simply signs a paper saying he wants to give up all rights he had as an Indian. When he does that, he is no longer a ward of the government. After that he no longer is considered as an Indian.

## 'ÁLCHINÍ TL'ÓO'DI DA'ÓLTA'IGÍI AUGUST YII' NIKÉEHIDOOKAH

Da'ólta'góó 'álchíní t'óó 'ahayói náadabí'ne'go 'át'é. 'Áko ndi 'ólta' t'áá bí'oh neel'á. Kóhóot'éedqá' 'álchíní t'áá da'ólta' nt'é'ée 'éí 'átsé bá haz'á. 'Áádóó kóji' t'áá nahaz'áqgóó 'índa 'ólta'j'í 'anáadahakáhígíí bee hada'dilbin.

Tl'óo'di da'íínólta' nt'é'ée kót'éego naaltsoos nihá háadadidoolníí:

1. Nihighan bíl dah nahaz'áqdi j'í da'ólta'góó doodai' t'áá hótsoago da'ólta'go nahaz'áqgóó da naaltsoos nihá háadadilne' biniyé nihohkááh. Naaltsoos táá' há háadadilne'. T'áá da'ólta' nt'é'ée naaltsoos ligaiígíí bá hadadilne'. 'Índa 'ólta'góó jideeyáago 'éí naaltsoos daaltsooígíí há hadadilne'.

2. Haa 'adahalyáanii hazhé'é da, hamá da naaltsoos há yidadiilchid. Nda- 'azo dayiichijhgo 'éí bízhi' naaltsoos há yikáá' 'ádeile'.

3. Haidqá' da'íínólta' yéé t'áá 'ákqó' 'anáhidookah. 'Ólta' bee bíhólníihii yee niha di'ní'áqgo t'éiyá náánálahdi 'ólta'góó dooháát. Nihik'is, 'índa nihilah da t'áá 'íiyisíí bíl hao'áázh nilínii náánálahdi 'ólta'go 'éí t'áá bíl níkéédesht'ash dadohníigo dó' t'áá bee nihadi'doot'áát. T'óó t'ááta'í dine'é jilíigo t'áá 'at'aa hamá hólqogo 'éí dooda.

'Índa 'íhoo'aah t'ah 'atisígo 'át'éii bínáádínóhtah biniyé 'ólta' bee bídahólníihii ta' da nihá yee haadzii'go 'áldó' náánálahdi da'ólta'góó dooháát.

## KWII NAALTSOOS BIKÁ'IGÍI BIK'EHGO 'ÁLCHINÍ 'ÁLAH 'ANÍDADOOLNII

Phoenix and Albuquerque ..	August 15	Anadarko .....	August 22
Carson .....	August 22	Concho .....	August 22
Chilocco .....	August 22	Sherman .....	August 29
Fort Sill .....	August 22	Chemawa .....	August 29

## 'IHOO'AAH WOLYÉII 'ASHJANÁÁ'IIDLAA YÉÉ T'ÁÁ KÁ NAADAHOHSIIH

### NAVAJO PUPILS WILL RETURN TO OFF-RESERVATION SCHOOLS IN AUGUST

Many new Navajo pupils want to go to school. There is not enough room for all of them. Pupils who were in school last year will be given priority. What room is left will be filled with new pupils.

What you should do if you were in an off-reservation school last year:

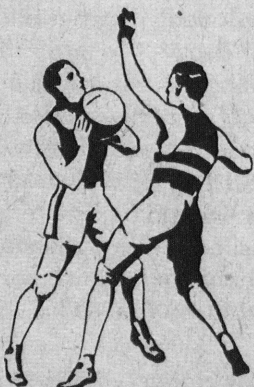
1. Go to your nearest day school or boarding school and fill out three copies of the application blanks. The application blank for returnees is a white one. The application blank for new pupils is yellow.
2. Have your parents or guardians sign their names on your application papers.
3. You must go back to the same school you attended last year, unless you get permission from the Director of Education to change. You will be given permission ONLY if you have a brother or sister in another school. These must be blood brother or sister (not clan relatives).

If your principal recommended that you go to another school for more advanced work you will be given permission.

### THE DATE TO REPORT FOR EACH SCHOOL

Phoenix and Albuquerque ...	August 15	Anadarko .....	August 22
Carson .....	August 22	Concho .....	August 22
Chilocco .....	August 22	Sherman .....	August 29
Fort Sill .....	August 22	Chemawa .....	August 29

DON'T MISS YOUR CHANCE FOR AN EDUCATION





# LII' T'AA' YISIL WOLYÉII BIKÉE' NA'AZNÁ

BY JOHN MALONE — MEXICAN SPRINGS, NEW MEXICO

T'ah 'atk'idáq' Chishí wolyéii 'anaa' silíí'go baa dahojilne'. 'Ídádá' shíí shí t'ah 'ashiiké yázhí nishíí'go. Chishí dine'é t'áa bí 'ádaat'íígo biniinaa bił 'anaa' hazlíí' jini. Ha'át'í shíí 'óolyé tólbáhí, 'éi deitbéezhgo biniinaa jini. Diné ta' Hashkéiit Naabaah wolyéé nt'ée' 'éi shíł halne'.

Tsééhóóteel hoolyé jini Chishí bikéyahjí. 'Áadi banída'a-jihgo. Béégashii da bitaa ndaa'niigo, t'áa bí ndeiltseed nt'ée'. 'Áko tólbáhí wolyé jini 'éi shíí deitbéezhgo biniinaa bits'áq' doo 'ákódzaa da. Hazhó'ó baa 'adahayáqgo banída'ajih yéeni' t'áa bí 'atk'ííjéé' lágo biniinaa doo 'ákódzaa da. Naakits'áadah yilt'éego 'atk'ííjéé' lá jini. Ła' Łíí' T'áq' Yisil Geronomo wolyé jini. Ła' t'éiyá Łíí' Náyołbał yoolyé jini. Ła' t'éiyá 'Asdzáq Tóhíni' Biyáázah yoolyé jini. T'áa kódiigo bizhi' bənáshniih. Naakits'áadah yilt'é jini. Naat'áanii shíí danilíígo 'ádaat'í. 'Áádóo t'áa 'éi biniinaa 'awáalya góne' yah 'abi'doo'nil jini. Nibaal biyi' góne' yah 'abi'doo'nil jini.

Naakits'áadah dabiiskáqgo 'ahbínigo ch'éébi'dee'nil lá jini. Náánálahdi siláago bighango t'ah nt'ée' 'áadi łíí' bił yíkai jini. Diné tsost'idgo 'atah siláago danilíígo jini 'íídáq'.

"Bináa' Doot'ízhí binii' jółt'óoh laanaa nisin," ní jini Ła'.

"Bich'ah Dit'ódí binii' jółt'óoh laanaa nisin," daaní jini. 'Áko dooda ch'ééh dabijini jini.

"Dooda, sik'is. Ha'át'íshq' biniiyé. Jó t'áa nihí 'atk'íoo-jée'go biniinaa yah 'adanihi'diis'nil. 'Éi baq dooda," ch'ééh dabijini jini.

"'Áko lá diltat' t'áa dah yishtíígo shishjool dooleet ni," daaní jini.

"Naadózi' t'áa dah yishtéego shishjool dooleet ni," daaní jini. 'Éi k'aa' dóo 'aktíí' 'áádeitni jini. Dooda dabijiniigo baa ndajookqahgo t'áa shqo' t'óo dah ndiikai jini.

Biiskáni Bilagáana siláago danilínigíí 'ákqó łíí' bił 'anáá-náájéé' jini díí Chishí bitaa náa'doo'nihi biniiyé. 'Áadi jíkai nt'ée' 'ádaadin jini. Háadi shíí 'ahá ndahast'áqgo 'ákqó yóo' 'íináa lá jini. Nda'otkaah hodoo'niid nt'ée' t'áa ch'ééh 'áda-jíit'íid jini.

Chishí yéé 'éi bini' 'íináago kwii łíí' bijáad baa na'asdee' jini. Hashkééjii Naat'áah jilínii halíí' 'áats'íisi yee' jini. Łi-zhin jini. 'Éi 'ákwii binaago łíí' 'ahéénijéé'go baa honeezná jini. Bilagáana 'inda Naakaii da háádéé'go shíí nináadaakai-go 'éi haa dahoneezná jini. Haa shíí néeláq' hoozbáq sha'-shin. Chishí yéé 'éi bini' 'íináago, háadi yinee' hwénidaho-doodzijił ha'niigo kwii díí baa na'asdee' jini. 'Áádóo díkwii shíí náanéiskáqgo t'áa 'ákót'éego łíí' bijáad baa nináa'asdee' jini.

'Éi 'ákódaadzaa dóo 'inda Chishí yéé bíká dazhdínéetzáq' jini. Dził si'áq' léi' yigháq' haaznáa lá jini. 'Akał Bistfee'ii danilínigíí Ła' hane' yini'áqgo 'éi yaa hoolne' jini. 'Áádóo 'éi 'ákqó bich'í' jíkai jini. Siláago dajilínigíí t'áa 'ájiltso 'ákqó jíkai jini. Hashkééjii Naat'áah nilínigíí dó' t'áa bił jíkai jini. Ła' t'áa wóshch'ishdi Hashkééjii Naat'áah bił níiztáqgo t'áa díkwí jilt'éhé Chishí dabighan léi'gi jíkai jini dził baqhdí. Háadi shíí t'áa 'ániidigo béégashii ndeiltseed léi' háahgóoshíí honibqahgóo 'atsi' ndadii'áago níléi 'ákqó konída'ashjéé'go ba'atk'ee dabighan lá jini. 'Ákwe'é t'áa ch'ééh 'anáadajíit'íid jini. T'áadoo 'ana danohdzini ch'ééh dabijini jini. Dooda t'áa 'atk'íidijah daaní jini.

'Áádéé' njikaigo Hashkééjii Naat'áah nilínii t'óo bee bił ndahojoolne' jini. 'Ákqó náadiikah ch'ééh jini jini díí Hashkééjii Naat'áah jilínéé. Dooda dandiyołhéet dahojini jini. 'Áko t'áadoo 'ákqó bił njiskai da jini. T'óo náat'áq' 'njí'ná jini.

'Áádóo náabík'íí' díí Chishí yéé 'akał bistfee'ii Ła' dayíígháq' lá jini. 'Akał Bistfee'ii yéé teet bee dahaghan nt'ée' lá jini. Díí k'ad Rin bikáádéé' dah dadik'ánigí 'át'éego hakin bikáádéé' teet naazhjéé'go bee dahaghan nt'ée' lá jini. 'Áko 'éi kinéé da 'aktso deidíłid lá jini. T'ah nt'ée' 'ákót'éego 'Akał Bistfee'ii Ła' hane' yini'áq jini.

'Áádóo siláago 'ákqó dah diiná jini. T'áa diné siláago 'atah dajilínéé hastá-jílt'éego t'áa 'ákwii níiztáqgo t'áatá'í t'éiyá 'atah dah diiyá jini 'ákqó. 'Éi Hashkéiit Naabaah yoolyé-héé t'éiyá 'atah dah diiyá jini.

'Éi 'áadi baazhnínáa nt'ée' t'áa 'aaníi 'akał bistfee'ii dayíígháq' lá jini. Hooghan yéé deidíłid dóo níwohjigo dah diiná lá, níléi shádi'áah bich'í'go. 'Áádóo 'ákqó bikée' jíkai jini.

T'áq ná'ahóónaadgo 'ákwii náadadeelk'id, 'eii hoogíshí wol-yéhigíí t'óo 'ahayóí yíl'áa léi' bitahgi 'akał bistfee'ii 'asdzáni yéé t'áa 'ákwii dayiisxíí' léi' díí hoogíshí wolyé dishnínigíí 'bi-nahji' jizdáago 'adahoolaa lá jini. 'Áádóo t'ah nááyónáasdi náadeelk'id 'éi yók'áqgi 'awée' nt'ée' léi' náadayiisxíí lá jini. 'Éi 'ákwii nináadeistíí lá jini. 'Áádóo t'áatáhagi 'át'éego bi-kée' joonéetgo 'i'í'áq jini. 'I'í'áqgo łíí' bik'í nda'jiznil dóo t'áa 'ákwii dahwiiskáq jini. Biiskáni bikée' dah náázhdii'náa nt'ée' yóo' 'adajiskáa' jini. 'Ákwii tsézhintah dóo t'oh t'óo 'ahayóí yíl'áago biniinaa doo bééhózin da jini.

Náánálahgiigo łíí' dah bidiitiingo 'éi bikée' dashdiiná jini. 'Éi 'akał bistfee'ii daats'í Ła' łíí' 'adeineeskaadgo 'éi 'át'éé lá jini.

"Díí doo Chishí bilíí' 'abitiin da. Doo 'éi da. Náat'áq' 'ndi-kah," ch'ééh bidishnígí Hashkééjii Naat'áah nilínii doo yaa ná'ahodíłt'íí'góo t'óo nihíłqají' łíí' bił yigáatgo nihee 'anáada'-ast'áq jiniigo baa hojilne' ni' Hashkéiit Naabaah joolyéé nt'ée' dishnínigíí. 'I'í'áqgo tsézhin t'áa 'áats'íisi 'íí'áa léi'gi jíkai jini. Nt'ée' díí tsézhin biyaadéé' tó t'áa 'átch'íí' díí háálíí lá jini. 'Áko ndi łíí' doo hózhó bighah da lá jini. 'Áko hála' bee hasht'ish hadajitfeehgo t'áa kóhoniłtsogo bá dahojit'a' jini. 'Ákwii tó t'áa łq' yíie'go 'inda 'éi bee ch'iyáán 'adajii-laa dóo halíí' da'oodlqá' jini.

Biiskáni t'ah 'ahbínigo níłáahdéé' t'óo hayíłtkánigo 'éi t'áa diné jilínéé 'éi halíí' taah jilíłóo jini. Tó dó' Ła' héet 'ájiilaa jini. Tódiłhił bizis daniteelígíí dó' Ła' nji'áago 'éi dó' tó Ła' bił' héet 'ájiilaa jini. 'Áádóo da'jiiyáq' jini. Da'jiiyáq' dóo bik'íí' siláago yéé halíí' taah dajizh'eezh jini. Tó doo łq' da léi' łíí' Ła' tó bi'oh danééłna' jini. 'Áádóo dah náázhdii'náa jini díí łíí' 'abitiin yéé bikée'. Diné jilínii doo hoł 'ákót'éé da ndi t'óo 'akée' łíí' hoł dah náadiildloo zh jini. 'Ałní'ni'áqgo Hashkééjii Naat'áah nilínéé baa tiih náajoodzá jini.

"Dooda, díí łíí' 'abitiinígíí t'áadoo biniiyéhégoó bikée' ni-híł'ish. Doo 'éi da. Tsézhintahgi yóo' 'adasiilká'áqgoó ná-t'áq' 'ndiikah. T'áa 'áádóo háajigo shíí dah diináa shá'shin," ch'ééh bijini jini. Doo hwíists'áq' da jini. 'Áko t'óo t'áa náas jookah jini.

'Ałní'ni'áq' dóo bik'íí' 'ałní'góo daats'í náahoolzhishgo łíí' tó bi'oh nééłna'go yiniinaa t'áadoo da'oodlq'áq' dibáa' bi-niigháq' jini. Bilagáana t'ah 'ashkii jilíí' léi' siláago 'atah jilíígo hó ts'ída 'áatsé' łíí' hats'áq' dibáa' bi-niithí jini. Bilagáana 'ashkii yéé wónáásdóo haa shíí nízáádéé' 'akée' łíí' hoł yigáat jini. Wónáásdóo t'áa 'ákót'éego hach'oonihéé náat'áq' 'atkée' dah daalzhangó 'ahool'a' jini. Łíí' bits'áq' dibáa' bida-niigháq'go doo hah dadikáah da daazlíí'go. Siláago yéé dó' Ła' dibáa' hoda'niigháq' jini.

Náhookqos bich'íígo níléi haa shíí nízáadi dził t'óo bi'oh dahodoot'ízhgo hadaaz'áago 'áajigo nikináa'íłdee' jini. 'Áájí tó hółqo sha'shin níigo Hashkééjii Naat'áah nilínigíí. 'Áko doo shóhoot'éé da jini 'áajigo.

"Dooda t'áa kojigo yá'át'ééh díí 'e'e'ah bich'í'go," bijini jini. Wónáásdóo siláago Ła' dibáa' bináa'niithí jini. Táa' Baq Shijé'ígíí dabiidii'ní nt'ée' 'atk'idáq' díí diné daniidilínigíí. 'Ákót'éhigíí łíí' bits'áq' danáánástsq' jini. Dibáa' náabiisxí jini. Hó 'éiyá dzaanééé héet yooyéetgo 'éi joolóos jini. Ch'iyáán dóo 'ásaa' da 'ádaat'éii bééhéest'íingo bił joolóos jini. 'Áko t'ée' biighah jookahgo yiskáq' dóo k'adéé 'anáat'at'ah jini. 'Áko 'adajit'í jini.

'Áádóo diné jilínéé 'anáádish'ni jini, "Díí héetshq' 'éi ha-át'íí biniiyé t'óo 'ahayóigo dayínigeeh? Níłáahgóo 'ahidool-t'íłgo bini' 'eii siláago yikáa' dah dínóodał," bizhdíniid jini Hashkééjii Naat'áah nilínii. "Nt'ée' dooda," ní jini. "Ha-át'éegoshq' dooda? T'áadoo biniiyéhégoó nihitsíłke' t'óo 'ahayóí bidíníłdee'. Dibáa' dabiígháq'. Biniiyé 'adeit'ínéé 'éi háajigo shíí 'íináago t'áa 'áhoodzaagóo tánihidí'éesh. Doo 'áhólyáq' da lá t'áa 'íiyisíí," bizhdíniid jini. "Áko t'áa yik'í dah dínóodał níléi," bijini jini. 'Áko 'inda lá 'astíí' jini. 'Áádóo héłéé t'óo yóo' 'adajit'íid dóo siláago yéé dzaanééé bi-káa' hadahodzizdzíiz jini. Ch'óoshdádádáq' nihich'oonihéé haa shíí nízáádéé' nihikée' dah daalzhin. Wónáásdóo 'ádaadin jini.

'Áko 'inda kojigo t'áa biyó yíłdzisgo 'áajigo yikahgo kojigo yók'áqjigo łíí' t'óo yistóosgo haséyá jini 'éi diné jilnéé. Hoo-



gishí wolyé jini dishnínigíí lq'í yíl'áa léi' bik'ízhniyá jini. 'A-kóq tsá'ászi' binideesgaii dahaleeh t'eh, 'éigi' át'éego bílátahí b'qah hazl'íí léi' yíl'á jini. 'Éi' t'ah k'ízhnigizh jini béesh hajíí-áanii'. B'qah jízqóq dóo t'ah jíí'aal nt'ée' bitoo' hólqó lá jini. 'Aádóó siláago bit' jookah yéé hágo bijiníigo 'ákwii haa yíkai jini. Kót'éego bijiníigo t'ah bináát bináádzíqóqzii' bí dó' t'áa 'ákódaadzaago hááhgoóshíí dei'aat jini. 'Éi' k'ínáázhnigizh-ii' bíjízqóq dóo hal'íí bich'í' dashdiitqá nt'ée' yí'nii'aal jini. 'Éi' 'ákódzaa dóo t'áa shqó t'áa dajishzhohgo dah náázhdii'kai jini.

'Aadóó tsé'ewózi bit' dadeesk'id léi'jii' 'anáajookai jini. 'Ákwii t'áa hóteelgo tó ndígoh léi'gi tó bik'íjikai jini. Tó doo níí da lá ndi bits'á ndahaazl'ígóó t'ah deiye' léi' 'ákóq naazkq jini. T'is dó' 'ákwii t'óó 'ahayói yil'á jini. Tó dajitstqágo hááhgoóshíí bich'í' dah 'adiilyiz jini. "Dooda, dooda. T'aháloo. 'Eii doo 'ál'íí da," bijini jini. "Kót'éego 'ál'íí," bijiníigo hal'íí' taah jílloóz dóo t'áa'áhadi daats'í tó 'ayíitna'go nahjii' hajíí-lóóz jini. 'Aadóó nahjii' dah jizt'ó jini. Hó 'éi' hazh'dii'jaa' jini. Siláago yéé 'éi' kót'éego bijiníigo t'áa bináát 'ajoot'íí t'góó t'áa 'éi' yik'ehgóó 'adaat'í jini. Bil'íí' taah dayizl'óóz dóo nílaahdi dah dayizt'ó jini. 'Aadóó bí dó' hada'dii'jaa' jini. Taah joo'na'go t'áa hakée' bí dó' taah dahaas'na' jini. Tó t'áa'áhadi 'ajíitna'go nahjii' háájiswod dóo bééjiskwi jini. Siláago yéé dó' t'áa 'ákódaadzaa jini. Nahgóó hááhgoóshíí bináa' dah ndadiit'ishgo ndaakwi jini.

'Aadóó t'íí' taah náadajizh'eezh jini. T'áa 'íiyisii' t'áa díkwihídi tó 'anáadeisna'go nahjii' hanáadajizh'eezh jini. Dóo naghái t'oh yil'áadi ndajizh'eezh nt'ée' 'ada'niitchozh jini t'íí'ee. Hódíina'go 'índa taah náadajizh'eezh jini. 'Áko 'índa lq'í da'oodlqá' jini. Hó dó' 'áko 'índa da'joodlqá' jini.

Diné jílíinii 'éi' naak'a'at'áhi daalgaagíí hat'aa'jii'ée' jini. Bijáád bibaqhdéé' t'áa 'at'k'í danit'ahgo. Deiji' 'é'igíí dó' t'áa naak'a'at'áhi jini. Siláago bí'ée' hach'í' baa hadlee' ndi doo dazhnizin da jini. 'Ayóo 'ak'inaazdon dóo biniinaa doo dazhdilwo' da dajiníigo biniinaa doo dazhnizin da nt'ée' jini. 'Abaní kódaníit'elgo daasghat'go 'éi' bee bee'eldogh bik'a' bee 'áká dajiszaaz t'eh nt'ée' jini 'íidqá'.

Da'joodlqá' dóo diné jínéé naghái 'áko'jii' wók'qá hajiyá jini. 'Wók'qá hajiyá nt'ée' kwe'é Naakaii naaki t'íí' bit' ch'í-ní'áázh jini. 'Ákwii tsinaabqas bitiin lá jini. Bich'í' 'ázhdiíniid nt'ée' t'óó deigo t'íí' bit' 'ahqah dah neezhtéézh jini. T'aháloo bijiníí nt'ée' t'áa shqó t'íí' ní' 'áyiilaa jini. T'áa 'áádéé' t'íí' bit' sizjigo ch'ééh hágo bijini jini. Dooda, Chishí dine'é 'ánit'íí sha'shin. Nanihidíitstqágo 'adíníí ha'ni jini. Dooda Naabeehó 'ásht'í. Shíbee'eldogh ndi 'adíníí bijini jini. Dooda, níbéézh hólqó sha'shin ha'ni jini. Dooda shíbéézh 'adíníí jiniigo béesh bizis hqah dah sítsooz yéé t'áa bináát 'ahqáh názhniit'íí jini. 'Áko ndi doo hoodlqá da jini. Kóq t'áa 'áyidígóó siláago. 'Éi' bit' naashkaigo 'ásht'í ch'ééh bijini jini. T'áa 'áko ndi hojoo'ba'ígo doo hah haa ní'áázh da jini. 'Aádóó 'índa siláago haba' naháaztánéedi bit' níjikai jini.

'Aádóó bit' dah nízhdiikai nt'ée' t'áa 'áhánígi bighan lá jini. T'óó bit' níjikai dóo da'jiiyqá' jini. T'óó da'jiiyqá' dóo t'áa 'áko t'íí' tsinaabqas yighqáh yidíniil jini. Tóshjeeh tó yii' héé' 'ádayiilaa dóo 'iih yiyiiznil jini. Ch'iyáán da 'iih yiyiiznil jini. 'Éi' t'áa 'áko siláago baa dááhizhdiikai yéé bidááhgoó dah 'adiibqáz jini. Hó 'éi' t'áa 'ákóq níiztqá jini.

'Áko shíí 'éi' 'áadi doo bit' béedahózingóó t'íí' díí dibáá' daazl'íí'ee t'áa bini' 'ádeda'oodlqá' lá jini. 'Áko t'íí'ee lq'í bináadíniídee' lá jini. Siláago yéé shíí 'éi' t'áa daadziihígi ndajizh'eezh dóo t'áa 'ákwii dahwiiskq jini Naakaii yéé ba'at'k'ee.

'Aádóó dah náázhdii'náa dóo Naakpii t'óó 'ahayói kénáa-dahat'íí léi'gi níj'na jini. Haa shíí hoolyéé sha'shin, hola. 'Éi' t'áa ní' ndajikáahgo 'ákwii ná'íldée' jini. Hashkééji Naat'áah nilínéé 'áádóó t'íí' yíká naaltsoos 'áyiilaa jini. T'áa 'ákwii ndajikaigo t'íí' haa neelkaad jini. 'Éi' neelkaad dóo yiskqágo nikidii'néé' hodoo'niid jini. 'Yéeni' diné jínéé Naakaii bit' da'jidlqágo tsi' jideeyáa lá jini. Hóhoohya'go siláago háká 'adaneestqá' jini. Háadi shíí hak'ékaigo 'áádéé' t'óó ndahast'íí lá jini. Tódiit'íí dó' t'ah níisnii'go níjjaah nt'ée' léi' t'óó há ndeizh'jaa' lá jini. Nídahast'íígo níbaal yil'ah dahast'íí lá jini. 'Éi' t'áa tsi' níjgháago yiskqá dóo 'anáa'oot'qá dóo náánéiskqá lá jini. T'ah nt'ée' hayíitkqá lago t'áadoo hooyání náhizhdiitah jini. Shoh, k'ad la' nikinii'ná ha'nii' ní' jiniiz'íí jini. Shíí'ee dashq' háadi jiniiz'íí'go bíká dashdiiyáa nt'ée' t'áa bééhózingo siz'íí lá jini t'íí' bighan léi' góne'.

Hashkééji Naat'áah hágo nííni ho'di'níigo haa 'il'a' jini. 'Aádóó 'áadi baazhníyá jini. "Adqáqáq' nikinii'náa nt'ée' nihits'qá' yóo' 'íiniyáa lá. 'Éi' b'qah t'áadoo nikinii'náa da. Dóo t'áa tsi' nanináago naaki níiskqá lá. Díí 'éi' ní nitódiit'íí lá na'. T'áa ká náá'óódlqá', k'ad nikidii'néé', ha'ni jini.

"Lq'qá t'áa 'ákót'ée dooleet'," bizhdíiniid jini. 'Aadóó dah nízhdií'ná jini.

Nat'qá' njoo'néé' nt'ée' níléi hadááhdéé' hááhgoóshíí t'eezh shizhóod jini. Kót'éego náadeesk'id léi' bighqá'jii' t'íí' ho' haas-kai dóo 'áádóó ch'ééh dazhní'í jini. Hááhgoóshíí t'eezh shizhóodgo biniinaa doo bééhózin da jini. Chishí daats'í 'ádaat'í dajini jini. Siláago daats'í 'ádaat'í dajini jini. T'áa 'áhánídeé'go 'índa béédahojoosjii' jini. Nt'ée' 'éi' siláago t'ah náá-náá'néé' lá jini. Diné siláago 'atah daniljigo t'áa níléidi naháaztánéé' 'éi' 'atah yikah lá jini. Hóólyo yéé 'ajitah lá jini. 'Índa díí Yó'oot'ka'ni Bida' yoolyé jini. 'Ísolíni' Biye' nt'ée' jini. Nááná'la' 'éi' Ashiiké Yázhí yoolyé jini. 'Éi' t'ah 'ashkii niljigo 'óolyéé nt'ée' jini. Diné siláago 'atah danilínigíí tsost'id yilt'é jini. 'Éi' shíí daa daolyéhéeni'. 'Éi' doo bínáashniih da dabízhí' yéé. 'Éi' ho' 'oonéé' lá jini.

T'áa kóji nihitah náadídáát ha'ni jini Hóólyo yoolyéé nt'ée' dishnínigíí. "Shínaaí, t'áa kóji nihitah náadídááh. T'áa kóji da'niitah dooleet. 'Eii bit' nanikaagíí bini' náá'néé', ha'niigo náhoozkan jini. Ch'ééh dooda dishnigo wónáásdóo t'óó 'áajii' 'éédisdzá jini 'éi' díí hojilne'ii. Shich'ooní bit' naashkai yéé 'éi' t'áa sáhá dah ndii'ná jini.

'Aadóó dah náázhdii'ná jini níléi d'íí' si'qá léi' bich'í'go. 'Áko t'áa níléi d'íí' bits'íí dóo 'ayóo hódíit'ch'il lá jini. Hoogishí yoolyé dishnínigíí dóo ché'ch'il nt'í'izí da, 'índa naaztání, 'índa t'ah tsíit'íí yoolyé, 'éi' bee hódíit'ch'il lá jini. 'Áko 'éi' bii' 'ítséel-go 'akóq bii' tsinaabqas bitiin lá jini. D'íí' yéé t'áadoo bíjii-káhi t'áa bich'í'gi hwee 'í'í'q jini. T'ah hool'ingo 'éi' Hóólyo yoolyéhéé 'áni jini, "Bijh t'ah dadiiyi'yéé. Dabidiilkjii' bini-yé," ní jini. 'Aádóó Hashkééji Naat'áah nilínéé bee bit' dahojoolne' jini. T'áa 'áko lq'í ha'ni jini.

"Íishj'qá t'áa naakihídi 'adidíit'qóq. T'áa'áhadi yígíí bit' 'adíníit'qóqgo 'íishj'qá t'áa 'ákódí dooleet. Sínisiihgo 'éi' t'áa'áhadi náadí'díit'qóq. 'Áko t'áa naakihídi 'adíníit'qóq dooleet," ha'ni jini.

Nahjii' siláago yéé t'íí' yik'í nda'aníit'go nízhdiit'éego tsékooh léi' bidáá' góyaa dashdii'áázh jini. T'áadoo ts'ídá nízaad níjii'aashí t'ah nt'ée' kodóo bíjii yáázh léi' t'ah haalwod jini. T'áa káásh t'áa sáhí da naagháa dooleet jini. T'áa ntsxaazgíí t'ah yit' naa'aash sha'shin jini jini. 'Áko t'áa 'áádóó jiz'í jini. Níi-k'ehéé hódíina'go t'ah hanáánáswod jini. Náyónaaníjii' hoot'íí-jii' ch'élwod nt'ée' 'ayóo da 'át'ée léi' 'át'íí lá jini. T'áa'áhadi 'azhdeesdoghgo bíjii yéé naa'íiwod jini. T'áa 'áko níjís'ah jini. Dóo shíí t'áa 'ákwii nízhniil dóo siláago naháaztánéé-góó níjít'áázh jini. 'Éi' 'áádéé' siláago t'ah yiká naaskaigo 'atsi' yéé níndayíishjid jini. Da'joolghal dóo t'áa 'ákwii dahwiiskq jini.

Biiskání dah náázhdii'ná jini. Diné noh'íinii da'ínótkaa' ho'di'níigo t'áa nízaadgóó 'alqajii' da'jít'kaah jini. Siláago 'éi' haa shíí nízahd'éé' hakée' yinéé' jini. T'ah nt'ée' hadááh gónaa 'atiin ha'naa tsá'ászi' nanít'í' jini. 'Atsi' 'ásaa' naasdziiidgo 'adaatst'íisigo ndahaashgizhgo tsá'ászi' bighá daazt'í' bee yisht'eezhgo 'atiin ha'naa nanít'í' léi' bik'íjikai jini. T'áa 'ákóq biniit'aa'jii' t'íí' ho' naazjigo siláago hwékai jini. Hashkééji Naat'áah nilíinii bit' dahojoolne' jini. T'áa 'áko 'ákóne' t'íí' bit' dah yíite' jini. Ha'át'íí shíí 'óolyé, "Gaadeena" dííniidii' 'atsi' ha'naa nanít'í' yéé k'íinínizh jini. 'Aádóó 'ákóne' ch'ízhniiná jini.

'Ákwe'é náadeesk'idgo báatis jínáa nt'ée' bine'déé' 'ayóo 'áhonoolingo dah náháltso lá jini. Tó da dadeezl'íigo. Chishí hadazhtáhqá 'ákwii dabighan nt'ée' lá jini. T'áa shíí 'adqá-qá' daats'í dahoo'ltstqágo t'áa 'íidqá' dah náadí'náa lá jini. 'Aadóó t'áa 'áko bikée' dah náázhdii'ná jini. T'ah náasdi d'íí' biniit'aadi bee nást'ah léi' góne' 'íináa lá jini. Díí bee nást'ahd'éé' tó ch'ínííí lá jini. Kodóo kóji' yilk'idgo 'ákóyaa bidah jideezná jini.

'Áko shíí níléidi, 'átsé hweeshne' yéédi, d'íí' si'qágo bighqá'-di Chishí dabighango baa jikai ch'ééh ndajookqah dishnínéedi shíí bit' 'ahá ndahojist'qá nt'ée' lá jini. "Háadi da níhaa níhii-níjéé'go 'íishj'qá níhidáahgi tsé naaki 'at'k'i' dah sinil dooleet," dahodíiniid lá jini. 'Áko t'áa 'aaníí t'ah nt'ée' kóq tsé naaki 'at'k'i' dah sinil jini. 'Áko shíí t'áa sáhí ho' bééhózin 'éi' Hóólyo yoolyéé nt'ée' dishnínigíí. 'Éi' bikée'di 'índa 'ákót'éego baa



hojilne' jini. "Háadi da 'iishjág siláago bił 'alk'iijée'go diné noh'ínigí t'óo nihiníká ch'idoohjahgo nihíahdóó 'atah 'adaz-diyooldóqł," 'áko shíí 'ádahodíiniid lá jini. 'Áko 'éi nazhnił'in lá jini Hóólyo ho'di'nínée.

Tó nínínée ha'naa nizhnínáá dóo níwohji' bee nástł'ahjigo níkižhníná jini. 'Áko 'ákwii Hóólyo yée t'áá bíyó 'ádił nihozh-doolchił jini 'éi shíí t'áá sáhi hoł bééhózingo. 'Áko siláago yée t'áá nízadéé' hakée' yikah jini.

'Atts'áqhi yíł'idgo binániigóó chéch'il yáázh t'áá 'adaat-ts'íisigo yíł'á jini. Bitahgóó dó' tsézhin 'ta' naazhóód jini. "'Attsé t'áá kwii dooleet. Bini' níléi siláago nihídooleet. Bini' 't'áá' nihá dei'éesh dooleet. 'Áko díi siláago yígíi bini' níléi ts'ídá beenástł'ahígódeg hadookah. Nihí 'éi kojí kídiiikah dóó bigháq'j' hadiikah." dazhdíiniid jini.

'Áko siláago yée hwékaigo 't'áá' hól ndaaldloosh yée baa dajiznił jini. 'Áadóó kojigo kijiikah jini. Ts'ídá k'adéé bigháq' hajikáhgo, t'áá 'áhání hadziigho kwii bidáa'gi chíshí 'asdzání léi' bidáa' yikadgo hááhgóóshíí dilwoshgo yilwoł jini. Bidáa'gi tsézhin t'áá 'átts'íisigo deetz't'áá' 'akódeg 'ta' hakétł'á'jiiyil jini. Ts'ídá k'adéé bigháq' haji'neehgo náánáhahdée'go hoł 'adeesdóqł jini. 'Áadéé' nát'áq' bidah 'aníjii'go jini. Siláago yée 'áko níléi beenástł'ah góne' 'íiná jini. T'áá biłgo 'áájí hááhgóóshíí ts'itaat yíists'áq' jini. Hoł 'adeesdóqł yée 'éi bidah dzideezgo'go dahodzisil jini.

"Doo diné 'hóóde' 'áshilaa dagi 'át'é. Ts'ídá t'áá 'awofí bee 'adajit'j' 'leh. K'ad nihílaáh." hałni jini.

'Aadóó bidah góyaa chéch'il yáázh taháq góyaa 'ahqah dashneezhjee' jini. 'Aadóó tadzooswod jini.

Shí 'éi níléi dahoyéelaaas léi'j' 'ndiishwod jiniigo hojilne' 'leh ni' 'éi díi Hashéił Naabaah joolyéhee. Níléi beenástłah-góó t'óo hááhgóó shíí da'dildon yíists'a' jini. 'Áájí dó' hááhgóó shíí diné da'ahódziłh yíists'a' jini. "Ch'íidiitahdée' Hóólyo ni', ts'ídá danidiyíyéł. Ts'ídá ndanihidiłtsił." daanígo hááh-góó shíí Chíshí bizadahóchi' yíists'a' jini. 'Éi shíí bił 'ahá nda-hodzist'ánée t'áadoo bá bi'jiilaagóó shíí yiniinaa 'adahałni. T'óo shíí tsé da bine'déé' 'atł'j' háádazhnił'ahgo da'ahi-jóldon jini. 'Éi t'áá 'ákót'éego wónáásdóó híłtł'j' jini.

'Akohgo diné dajilínée hal'j' yée níléi binániidi chéch'iltahdi haazhjee' jini. 'Ákwe'é Chíshí daats'í 'adaat'j' ch'ééh yich'áqłh ninájah jini. Hodíina'go 't'áá'chogi Hashkéił Naabaah nabiye-hée dah yíite' jini. Hááhgóó shíí chéch'il yáázhtahgi bitsee' yaalkaalgo yilwoł jini. Níléi k'adéé ha'qł 'iilyeedgo t'áá 'áadóó nát'áq' ninálwodii' 'áadéé' déez'j' jini bitsee' yaa'áago. 'Aa-dóó dah náádiłwodí 'éi ha'qł 'eelwod jini. 'Éi ts'ídá t'áá'áahági 'át'éego 'anáálwod lá jini. Níléi dashdiikah yéedi hane' néini'áq' lá jini.

Siláago yée 'altso bi'doogáq' lá dazhniizj' shíí 'áadi 't'áá' t'éiyá t'áá sáhi nálwodgo. T'áá 'áko 'áadéé' dah 'adiiná jini.

Hóhág 'éi t'óo 'atł'j' hádazhniłniigho da'ahijóldongo 'i'í'á jini. 't'áá' yée t'áá 'ákwii naanáajah jini, Naghéi halgaigi 'ahanináánijée' 'áaj' hats'áq' yitaa da'asdon jini. Ts'ídá t'áadoo 'ta' doodahí 'altso hats'áq' ndeistseed jini. 'I'í'áago ni'hojij'go t'áá bíyó hak'ideeskai jini Chíshí. 'Éi t'áá t'éé' yóó' 'anáadahidoo'neetgo. Hó t'éiyá t'áá dadzidzihiígíi 'atł'j' nídziiskai jini t'éé'go. Bilagáana 'éi 'ta' hajáád k'áák'eh lá jini. 'Éi tábqahgi dzizt'j' lá jini. 'Éi 'ákwii baazhniyá jini. T'óo hodiina'go t'ah nt'ée' kodéé' 'ta' náajoot'ash jini. Nt'ée' 'éi Hashkééji Naat'áah nínínée 'at'j' lá jini. Siláago dilni neitini nil'j' 'éi yíł yí'ash jini t'ah nt'ée' kodéé'. Diné dajilínée 'éi tájilt'é doo 'adajit'éhé da jini. Naaki 'éi bi'doogáq' jini. 'ta' 'éi t'óo hajáád tídiilyaa lá jini. Tsézhin hajáád bízdeestsxisgo hagodist'áni k'asdáq' ni'diiltáál lá jini.

'Aadóó da'ahijiljiidgo wók'áan háádziskai jini. 'Aadóó nát'áq' níjookahgo hwee hoos'j' jini. 'Áko shíí haa nízáád ninájikah shé'shin. Tó t'áá 'atł'j'j' deez'j' léi'gi nda'ahijish-jid jini. 'Áko hoos'j'j' 'inda hagod 'atídiilyaa yée Hashkééji Naat'áah nínini t'áá tsah ts'ósi yee há néiskad jini. 'Átsé t'áá 'akóq' sooké dahozhdiiniid jini 'éi t'óo ndahojitjid yée. Kodéé' yíi'néłéedáq' níláahdi béégashii 'ta' bijáád k'é'élto' léi' naagháa ni'. T'ah t'áá 'ákwii naagháa shé'shin. 'Éi dadiyílyéet dóó 'áadéé t'áá kwii 'atsj' 'ta' nihani'dooltsot dahojini jini.

Nahgóó dah 'adiildééh nt'ée' diné jilínée hajíicha jini. T'áá 'áko ndi bee'eldóqł bik'a' 'ta' shá 'ahida'dooh'aah jini jini. 'Áko 'éi t'áá 'akodahojilaa jini. Bee'eldóqł bik'a' há 'ahi-dazh'dii'áq' dóó haa dajizhja' jini. T'áá 'áko hats'áq' dash-diikah jini t'áá 'akóq' dzizkéego.

Béégashii naagháqagi jikah nt'ée' t'áá 'akóq' naagháa lá jini. 'Aadóó béégashii yée dajisx' jini. Didazhdeeshjee'ii' hááhgóó shíí 'atsj' dadzist'éé dóó t'áá 'éi t'éiyá dajíyáq' jini.

'Aadóó Hóólyo yoolyéhee dóó Hashkéił Naabaah yool-yéhee nát'áq' 'atsj' 'ta' dah nízhdiitjid jini 'éi hastói síkéhée-góó. Hastói síkéhéedi níjít'áázh nt'ée' Bilagáana yée t'éiyá t'áá sáhi t'ah sídá jini. Chéch'il bináá' há ninájiizhja' léi' 'éi t'éiyá ji'aatgo dzizt' jini. Dinéhee 'éi kojigo tógo 'akóq' 'adzi-yooltsaad lá jini. 'Éi 'áadéé t'óo nínáahozhniłjid dóó t'áá'áahá-góó nínáahozhniłgo hats'áq' dah nínáázhdiit'áázh jini.

Hashkééji Naat'áah haba' siláago yíł naháaztánéedi níjít'áázh dóó níwohji' dah náázhdiikah jini. Haashj' nízah ni-náájikaigo t'ah nt'ée' siláago 'ta' hadááh níná jini. Hadááh 'anááago hááhgóó shíí bílák'e dazhdiłniłh jini. Hastói sík'e' hégóó 't'áá' dah diit'eezh dóó 'éi 'áadéé bee nát'eezh dóó dah nízhdií'ná jini. 'Éi níléi Tsééhóóteel hoolyéedi níj'í'ná jini. Níj'í'ná nt'ée' hal'j' 't'áá' bighan góne' sizj'igo dziłtsáq' jini. 'Áadóó 'áadi baazhniyáá dóó hatádídiin hajíłtssooz dóó 't'áá' bəqł 'ájiilaa dóó 'ta' bizajíjaa' jini. 'Áadoo sozdoolzin jini. Kódajit'j' jini.

There are stories which are told about the wars of former times with the Apaches. At that time I was just one of the little boys. It was the Apache's own fault that war came. It was on account of their brewing something called "gray-water." A man known as Wars About With Anger told me about it.

Down in the Apache country there is a place called A Flat Runs Into The Rock. It was there that the Apaches received their rations. Beef cattle were distributed among them which they themselves butchered and ate. Then, on account of their brewing "gray-water" they spoiled things for themselves. They were well taken care of, but they would get into brawls with one another. Once twelve of them jumped on one another. One was named "The One Who Grabs the Horse And Holds It Back" (Geronimo). One was called "He Who Whirls His Horse." Another was The Son Of Former Water Woman. Those are the only ones of their names that I can remember. It is said that there were twelve of them. They were probably leaders. They were put into jail on account of that fight. They were put in a tent.

On the morning of the twelfth day they were set free. They rode away to another encampment of soldiers elsewhere. It is said that there were seven Navahos in the army at that time.

"I feel like shooting Blue Eyes\* right in the face," said one of the Apaches.

"We feel like shooting Soft Hat\* right in the face," they said.

They were told not to do it, but they paid no attention.

\*A nickname for white soldier.

"No, my friend. What for? You were put in jail for fighting with one another. So don't do it," they were told. But they paid no attention.

"I'm going to die fighting (lit. I'll lie huddled in death holding up my gun)," they all said.

I'll die holding my bow and arrows, (lit. I'll be huddled in death holding up my 'stretchers'), they all said. By 'stretchers' they meant their bows and arrows. They were begged not to do it, so fortunately they left and started back.

On the next day some white soldiers went on horse-back to the Apache camp to give out more rations. When they arrived they found no one there. It turned out that the Apaches had moved away, probably having agreed on a meeting place. The soldiers were ordered to pick up their trail, but they tried in vain to do so.

So they merely let the Apaches go and staged a horse race. The Officer in Charge (lit. War Chief) had a very tiny horse. It was said to have been a black one. He got beat as they raced around the track. A white man and a Mexican who had joined them from somewhere won the race. The Officer lost a considerable amount in wagers. They just let the Apaches go, saying that they would find out about them sometime or another, and they held a horse race. After a few more days they held another horse race.

After they did that they started out in search of the Apaches. They went up to the top of a certain mountain. Some stockmen brought word to them, telling them where the Apaches were. So they went toward where they were. It is said that all of the soldiers went, and the Officer with them. Then some remained behind with the Officer

while several went to some Apache camps on the mountainside. They had recently killed some cattle, and a great quantity of meat was lying around the fire at their camp. So again the soldiers failed to make peace with the Apaches. They told them in vain not to make war, but they refused, saying they were going to keep right on fighting one another.

Upon their return from there the soldiers reported back to the Officer about it. The Officer wanted to return to the Apache camp but the soldiers refused it is said. They told him no, that the Apaches would kill him. So they didn't take him there. They just went back home.

Some time later on these Apaches killed some white stockmen. These white stockmen had their homes built out of reeds. The roofs of their houses were sloped, and were made by laying reeds side by side. The Apaches completely burned these houses. That is the news that was brought by a stockman.

The soldiers set out for there. Six of the Navaho soldiers stayed in camp and only one of them set off with this party. The only one with them was the one called Wars About With Anger.

When they arrived on the scene they found that it was a fact that these white stockmen had been killed. After having burned the dwellings the Apaches had moved on southward. The party of soldiers followed them.

After a long time they came to a hill where there were lots of century plants growing. There they found the white stockman's wife whom the Apaches had killed, and whose body they had propped up against a century plant in a sitting position. Still further on they came upon the



remains of a white baby the Apaches had killed. They just left it lying there, it is said. They followed the trail continuously until the close of day. At the day's end they unsaddled the horses and camped for the night. On the next day they again started to follow the trail, but they lost it. There was a lot of lava rock and grass there, and on that account nothing could be seen.

Finally they started following some horse tracks that led off in another direction. This trail had perhaps been made by white stockmen driving horses through.

"This is no Apache horse trail. It isn't what we're looking for. Let's go back," I told the Officer," said the one I referred to as Wars About With Anger. But the officer paid no attention to him and kept riding right on ahead until the end of another day. At sundown they came to where a little spire of lava stuck up into the air. They found a little spring flowing out from beneath this lava. But there wasn't enough water for the horses. So the soldiers got down and dug a pretty good sized hole in the mud with their hands. Quite a bit of water collected there, and they prepared their meal with it, as well as watering their horses with it.

On the next morning just at the break of dawn the Navaho soldier led his horse to water. He filled his canteen, as well as a flat whiskey bottle that he was carrying. They all ate. And after breakfast the soldiers led their horses to water. Inasmuch as there wasn't a very large supply of water some of the horses got none. They then set off again, following this horse trail. The one who was a Navaho didn't approve of it, but he trotted along with them anyway. At noon he again approached the Officer in regard to it.

"No, you're leading us down this horse trail for no reason at all. It's not the one. Let's go back there where we lost the trail in the lava rock. They must have gone in some direction from there," he said to him. But he was disregarded. So they merely continued onward.

By mid-afternoon the horses that had been left out on the water because the supply was too small to take care of them began to suffer from thirst. There was a white person in the army then, although he was just a boy. It was his horse that first began to suffer from thirst. The white boy was trailing far behind on his horse. Finally his companions likewise began to trail far behind one another—they were just black dots one behind the other as their horses became unable to move fast on account of thirst. Some of the soldiers were thirsty too.

So they set off northward toward some mountains that could be seen jutting out of a blue haze. The Officer said there would no doubt be water over there. But they were far away from it.

"No, it would be better this way, toward the west," he was told. Pretty soon another soldier got thirsty. We Navahos at that time used to call him Three (Stripes) Lie On Him. His horse too died under him. It also died of thirst. The Navaho was leading a pack mule. He was leading the mule along, with pots and pans and food piled upon it. They had traveled all of that night and most of the following day. It was then that Three (Stripes) Lie On Him's horse died.

And then the one who was a Navaho says that he said, "Why are we hauling all these things? Let's throw them away and let that soldier who lost his horse get on the mule." He said this to the Officer, but he says that the Officer refused.

"Well, why not? We've lost many of our young men for no reason at all. They've died of thirst. Those we were after have gone off somewhere, and here you are leading us aimlessly about. You are indeed stupid," he told the Officer. "So let him get on the mule," he said to him. Then the Officer gave in. They threw away the pack and helped pull the soldier up onto the mule's back.

"At first one could see our companions trailing far behind. At first they were black specks, and finally they disappeared from view," he told.

The Navaho says that while the rest of the party was moving along in a low place he was leading his horse along and went up onto the edge of the hollow. He came upon many of these plants which I said are called century plants. You've seen yucca with the white flowers that form on them—these century plants had blossoms like that at their tips. So the Navaho says that he took out his knife and cut one of them off. He peeled off the outer layer and chewed the inner part. He found that it was juicy. So he called to the soldiers who were with him and they came to where he was. He told them how to do it, and peeled another one in their presence. So they did likewise and really chewed hard. He cut off another one, peeled it, and took it to his horse, which started to chew on it. They did this, and then started off again with their thirst somewhat relieved.

They came to a hill covered with volcanic rocks. There they came upon a wide stream bed. No water was flowing, but pools of water stood where they had collected in

little hollows filled when the stream overflowed. There were many cottonwoods there too. When they saw the water they started rushing toward it. "No. No. Wait. You shouldn't do that," the Navaho told them. "This is the way it's done," he said.

Then he led his horse to water, and after it had taken perhaps one swallow he led it aside. He tied it up to one side. Then he took off his clothing. When he told the soldiers what to do they followed his example. They took their horses to water and then tied them up to one side. Then they too undressed. When the Navaho crawled into the water they crawled in after him. When he had taken one swallow of water he got back out and vomited it back up. The soldiers did likewise. They stood to one side and vomited, their eyes shining blue.

Then they took their horses to water again. After just a few more swallows they again led them aside. Then they took their horses over to where the grass was and the horses began to graze. After some time they again took them to water. Then they drank their fill. The men too drank.

The Navaho had trousers made out of white cotton cloth, with a split running up alongside the leg. He also had a cotton shirt. The army was quite generous with its clothing, but the Navahos didn't want it. It was too tight, and for that reason a person couldn't run fast enough. That is why they said they didn't want it. At that time they used to wear about the waist a broad band of buckskin in which the cartridges were rolled.

They drank, and the Navaho then went up on top of the hill. Just as he got up to the top of the hill two Mexicans passed by on horseback. There was a wagon trail there. He called to them but they merely raced their horses up toward the hills. He called to them to wait, and fortunately they reined in their horses. They sat up there on their horses while he called to them to come over, but they wouldn't do so. "No," they said, "you must be an Apache. You're just saying that so you can kill us."

"No, I'm a Navaho. I do not even have a gun," he said to them.

"No, you probably have a knife," they said to him.

"No, I haven't so much as a knife," he said as he took his knife scabbard and bent it double before their eyes. However, they didn't believe him.

"The soldiers are nearby. I'm with them," he told them, but in vain. Even with the soldiers it was hard to get them to come over. When they did finally come, they all went over to where the soldiers sat waiting for the Navaho.

Then they all set out for the place where the Mexicans had their home nearby. As soon as they arrived there they ate. They ate, and then the Mexicans hitched horses to a wagon. They filled water barrels and put them in the wagon, and they put in some food. Then the Mexicans started off in the wagon to where the stragglers had been left. The soldiers remained there at the Mexican's place.

When they got there they let the horses that had been dying of thirst overdrink, not knowing about such things. So many more of the horses were lost. They brought back with them the soldiers that were still alive, and these spent the night right there with them, at the Mexicans' place.

Then the soldiers all set out anew, and they came to a place where many more Mexicans lived. I don't know what the name of the place (town) was. Some of them were afoot when they got there (because they had lost their horses). From that place the Officer sent a written request for more horses. The horses were brought there to them. On the day the horses arrived word was passed that they would start back home on the next day.

But the Navaho got drunk, drinking with the Mexicans. When he was discovered missing the soldiers went in search of him. They found him somewhere and brought him back. He had bought some whiskey, which he was carrying, so they brought it back for him. When they got him back they put him in a tent. He was drunk that night, the next day, and still another day. Then just about daybreak he leapt up. "Oh yeah, we were supposed to be going home today (he had lost two days)." He wondered where his horse was and started after it, and there it was right in the corral.

The Officer sent word to him to come. So he went to the Officer. "Yesterday we were going to start back home but you disappeared on us. So for that reason we didn't start back. You spent two days drunk. This is your whiskey. Here, take it. And don't you dare drink any more of it. Now we'll start home," the Officer said to him.

"Very well, that's the way it will be," the Navaho said. And they then set out again.

On their way back they saw a big cloud of dust approaching in front of them. They went up on top of a

hill and tried to make out what it was, but they couldn't do so. The dust cloud was so large they couldn't make out what it was. They said it might be Apaches. And they said it might be soldiers. They didn't find out until it was very near. It turned out to be some more soldiers. The other Navahos who were in the army and who had stayed behind were among this party. Hoolyo was also among them. And the man called The Nephew Of The One Who Keeps Adding Patches To It. He was the son of Isolini'. Another was called Little Boys. He was still a boy. There were seven Navahos in the army. I don't know the names of some of them. I can't remember. But they were with the soldiers.

The one I mentioned as Hoolyo asked the Navaho (Wars About With Anger) to go again with them. "My older brother, come with us. We'll be together with this party of soldiers. Let those you're with now go on home," he said, begging him. The one who told this story said he tried to turn them down, but they wouldn't take no for an answer, so he had to join them. "My former companions started back alone," he says.

"So we again started off toward a mountain that lay over there. The base of that mountain was thickly grown with brush. It was covered with the plant I called century plants, with scrub oak, mesquite and a plant called tsidifi. A wagon trail had been cut through there."

The sun went down before they got to the mountain. While it was still daylight the one called Hoolyo said, "Let's kill a deer. We'll use it for food." They told the Officer, and he at once gave his approval.

"Two shots are all you're allowed. When you have shot one deer that will be all. If you miss with the first shot you can shoot again. But you can only shoot twice," he told them.

While the soldiers were unsaddling the horses off to one side, two of the Navahos went down along the rim of a canyon. Before they had gone far a fawn suddenly came running out of there. They knew that the fawn wouldn't be alone. They said that the fawn must be with a fully grown deer. So they just stood there. And sure enough, after a while another deer came running out. It ran out into the open on the opposite side, and it was seen to be a fine big deer. With one shot the deer fell over. They butchered it right there on the spot. They left it there and went back to where the soldiers were. Some of the soldiers went after the meat and packed it back. They ate, and spent the night there.

On the following day they again set out. Those who were Navahos were told to scout ahead, so they went along far in advance reconnoitering. The soldiers followed them at some distance. Presently they came upon some yucca stretching across the trail in front of them. There were pieces of fried meat through which the yucca was passed, the pieces being threaded on it and strung across the trail. The soldiers caught up with the Navahos as they sat on their horses there at the barrier. They told the officer about it. He immediately jumped his horse at it. Cursing, he broke the thing that stretched across the trail. And they went on through.

They went over another hill there and on the other they found a beautiful meadow. There were springs there. The Apaches for whom they were searching had had their camp there. Perhaps they had seen the soldiers on the day before and had moved on. So the soldiers again started after them. Still further on they went into a blind canyon in the mountain. Water was flowing out of this canyon. They went up onto the rim, and then descended into the canyon.

No doubt back there at the place I first told about, where I said the soldiers went to the Apache camp on the mountain top and tried unsuccessfully to make peace, one of the Navahos had made an agreement with the Apaches. This came to light later. The Apaches had said, "Wherever we may be lying in ambush we'll place two rocks, one upon the other." And sure enough there were two rocks, one upon the other. But the only one who knew about it was the one I said was named Hoolyo. Long after this event he told about it. The Apaches had told him, "Wherever we may fight with the soldiers, you Navahos will ride through our ranks and then join us in the shooting." Hoolyo kept this plan a secret.

They crossed the stream and started moving up the canyon. It was there noticed that Hoolyo was jittery, since he was the only one who knew what lay ahead. The soldiers were moving along at a considerable distance behind.

Thickets of small oaks grew on both sides of the canyon, and among them lay large boulders of lava rock.

"First we'll wait here and let the soldiers catch up with us. Then they can lead our horses for us (while we go on afoot)," the Navahos said. "Then the soldiers can go on to the canyon's end. We'll go up here onto the rim," they said.



So when the soldiers came up the Navahos turned over to them the horses they had been riding. Then they climbed the canyon wall. They were nearly to the top, with but a short distance left to go, when an Apache woman was seen running and shouting loudly, letting out whagps with her hand held intermittently over her mouth. The Navahos were right then boosting one of their number up a ledge of lava rock at the canyon rim. When he was just in the act of getting on top he was shot from another direction. He toppled back down. The soldiers had disappeared into the canyon. Just at that moment, from the direction in which the soldiers had gone there came the sound of heavy gunfire. They caught the Navaho who had been shot as he fell.

"I'm mortally wounded (lit. they have done such to me that one cannot again become a man). Do your utmost. Now, go ahead," he told them.

Then the Navahos dashed down into the canyon among the little oaks. They separated then, running in different directions.

The one called Wars About With Anger told how he had run to a place where there was a deep pocket in the stream bed (the farthestmost point to which the water had thus far cut its deepening channel in the water course). From up the canyon came the sound of heavy gunfire. And also there came the sound of people cursing one another. "You Hoolyo from hell, we'll kill you for sure. We'll kill every last one of you," the Apaches were heard to say, cursing lustily. It was on account of Hoolyo's broken agreement with them that they said this to him. Sticking their heads up from behind rocks and ducking them down again the Apaches and the soldiers fired at one another. It continued in that way until late afternoon.

Then the Navahos saw their horses, which had gone up on the side of the canyon among the oaks. Thinking that the Apaches were after their horses they tried un-

successfully to catch the animals. Presently the stud that had been carrying Wars About With Anger fled. With his tail sticking up into the air he ran through the oaks. When he was just about to disappear running over the crest of the hill he stopped. He came to a halt and looked back, his tail sticking up. Then he started to run again and disappeared over the hill. He just kept right on running. He brought the news back to the point from which the soldiers had started (i.e. the stud ran back to the camp from which the soldiers had set out, and the people in camp knew that something had occurred.)

The soldiers probably thought that everyone had been wiped out when the horse came back riderless. So they set out at once.

All day long the soldiers and the Apaches continued to stick their heads up, shoot and duck back down. The other horses were milling around right there. When they clustered together in a flat spot there the Apaches fired on them. They killed every single one of them. In the evening at dusk the Apaches began to thin out (giving up the fight). They were going to leave that night. Those of the soldiers who remained alive found each other that night. One of the white men was wounded in the leg. He was lying by the water's edge. Wars About With Anger found him there. After a time two more of the party appeared there. It turned out that one of those who came was the Officer. He was accompanied by the bugler. Of the Navaho soldiers, three of them were unscathed. Two of them were slain. One was merely wounded in the leg. He struck his leg against the lava and nearly broke off his knee cap.

Carrying the wounded on their backs the soldiers made their way back onto the canyon rim. As they were moving back homeward daylight came. They had gone a considerable distance on their way by then. They put the wounded down at a little stream. When daylight came the Officer, with a needle, sewed up the knee of

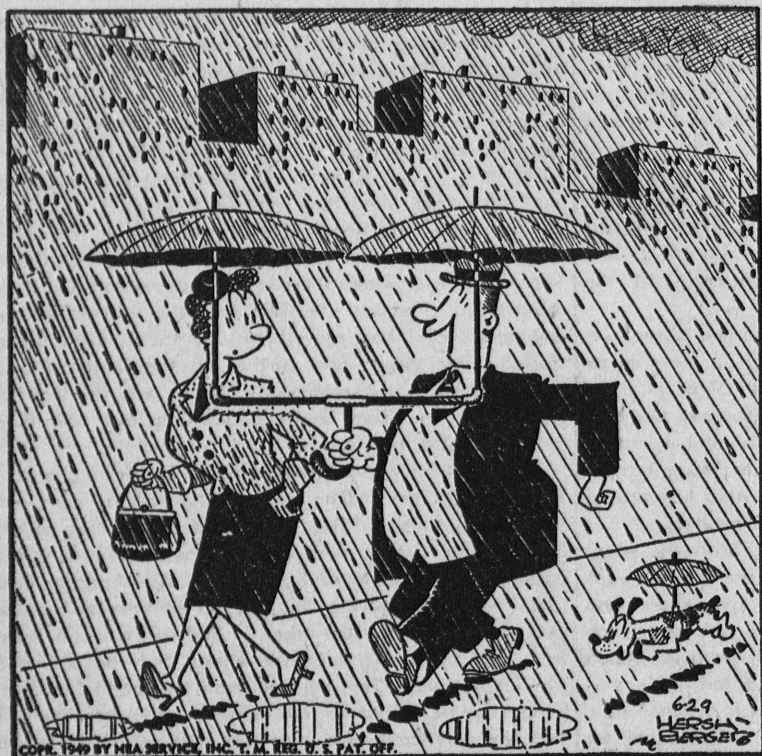
the man who was wounded in that part. The wounded were told to stay there by those who had carried them. The ones who had carried them reminded the wounded of the fact that when they first came through there there had been a cow going about with a broken leg. They told the wounded that it was perhaps still there, and that they would kill it and feed them the meat.

As they were leaving the wounded Navaho began to cry. "Each one of you pitch in as many cartridges as you can spare for me," he said. So they did so. They all contributed some cartridges and gave them to him. Then he immediately left them as they sat there.

The party found that the cow with the broken leg was still there. They killed it. Then they built a fire and cooked a quantity of the meat. That was all they had to eat.

Then Hoolyo and Wars About With Anger packed some of the meat back to where the wounded men were. When they got back to where the wounded had been they found only a white man still there. He was lying there chewing acorns which the wounded Navaho had brought to him. The wounded Navaho had gone to the water, sliding himself along on his buttocks. Hoolyo and Wars About With Anger brought the wounded Navaho back, put him and the white man together, and again departed.

They went back to where the Officer was waiting with the soldiers. After the party had gone some distance they suddenly met up with reinforcements. When they met them they joyfully shook hands with them. Horses were then led to where the wounded were. These were brought back, and then they set off for home. They returned to the place called A Flat Runs Into The Rock. When they got back there Wars About With Anger saw his horse standing in the corral. He went up to the horse, pulled out his pollen, and put some of it on the horse and in its mouth. Then he prayed. That is what they did.



"Hááji da ní dish'ashgo nihee nikihaltijhgo t'áá 'áko t'áá sáhi ník'i dah 'azbaal teh. 'Éi baqgo naaki dah 'azbaaligíi ta' shá 'ályaa."



"Hastiin dibáá' shi'niithj ch'ééh jiniigo ha'átchini hak'i dahoogeedgo hááh-góo shíi hakáa'gi daané'é yaa naakai."